



Jesus Appeared

By William Ballmann, D. D.

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Foreword

The market has no booklet for the plain people giving our Savior's eleven appearances after His resurrection.

The writer thinks there should be such a work, and this is the result.

It is intended as an inexpensive Easter gift.

May the Risen One bless it to the reader as He has blessed it to the

WRITER.

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Jesus Appeared to Mary Magdalene

Jn. 20, 1-18

I

MARY'S home was on the western shore of Lake Galilee in the town of Magdala, and so she was called the Magdalene.

Some think she is the sinful woman forgiven by Christ — Lk. 7, 47; hence a penitent fallen woman is called a Magdalen. There is, however, no proof this nameless great sinner is our Mary the Magdalene.

Jesus healed this Mary of evil spirits and infirmities, and for this great mercy she was ever thankful; and she proved it. With other women she ministered unto Him of her substance. They were a sort of Ladies' Aid to help the Savior in His great work. Lk. 8, 1-3.

She was faithful to His end. There were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Cleopas, and Mary Magdalene. Lk. 23, 55; Jn. 19, 25; Mt. 27, 55, 56.

Standing in the spirit of Paul Gerhardt's deathless Passion hymn —

Here will I stand beside Thee,
From Thee I will not part;
O Savior, do not chide me.
When breaks Thy loving heart,
When soul and body languish
In death's last fatal grasp,
Then in Thy deepest anguish
Thee in my heart I'll clasp.

Faithful unto His death — and beyond. Mary Magdalene was there, and the other Mary, sitting over against the tomb. Mt. 27, 61. She may have thought what Tennyson said in "In Memoriam" —

O for the touch of a vanished hand,
And the sound of a voice that is still.

Mary,

"While Apostles shrunk, could dangers
brave,
Last at His cross, and earliest at His
grave."

On the first day of the week cometh
Mary the Magdalene early, while it was
yet dark, unto the tomb to embalm the
body of her best friend.

Finding the tomb empty, she wept and
wailed, "They have taken away my Lord,
and I know not where they have laid
Him."

Her heart was broken; her hands
were filled with spices for anointing the
body; her mind was filled with thoughts
of the corpse; her eyes were blinded with

a flood of tears; and so she did not know the "gardner" asking, "Woman, why weepest thou?" She pleaded with him, "Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away."

On her mind nothing but a corpse. Utterly hopeless.

Then something happened.

II

"Mary!"

"Rabboni!" — My Master.

What a dialog! Only two words, but each bursting with a world of meaning.

"Mary!" — the first revelation of the resurrection to this loving, faithful woman. "He calleth His own sheep by name." Jn. 10, 3.

"Rabboni!" — the first acclamation of the resurrection by this loving, faithful woman. "His own sheep know His voice." Jn. 10, 4. 14.

In all the world's literature nothing to match this garden scene.

With strong faith and burning love and boundless joy Mary impulsively flings herself down and holds His feet.

"Hold me not; for I am not yet ascended unto the Father."

You may yet see me again.

The first part of Christ's Easter sermon is quite short, only one word —

"Mary." That alone proves the Easter truth, His rising from the dead, to the first Easter congregation of one.

The second part is the practical application of the sermon — "Go unto my brethren, and say to them, 'I ascend unto my Father and your Father, and my God and your God'."

"My brethren" — the first time the Lord uses that word. Wonderful! After all the disciples had done and not done, Jesus yet lovingly calls them "my brethren."

Luther says, as only Luther can say: These are surely beautiful and friendly words in which He pleasantly praises the benefit and the fruit of His resurrection. First He makes a distinction between us and Himself, says not: I go up to our Father, but I go up to my Father and your Father. Thereby He would teach, not that we have one Father and He another; but that we are not the Father's in the same manner as Himself. He is the Father's natural son, born from eternity, and not an adopted son, and this advantage He has before all others. With this word He opens heaven and unlocks for all believers the fatherly grace and mercy. Thereby He would thoroughly wash out a heart stuck in fear and doubt and say: My dear, it is not at all as you fancy: I am thy brother, and so

my Father is also your Father. Thus He takes out of the heart the angry picture and instead puts in a friendly and right picture — of God: with this word He gives all the Father has and can do, that we should have it as an inheritance. Christ wants to be your Brother, and so God wants to be your Father; and so must now all the angels be your friends, and with you must laugh and rejoice sun, moon, and all the stars: hell must be locked tight, and nothing else must be there than fatherly and gracious will of God. See, so beautifully and lovely can our dear Lord Christ speak."

And through Christ's work God is also our God; through Christ we come to God; through Christ we can say to God, Thou art my God.

Christ outlines His program. He did not rise from the dead to remain on earth and found an earthly kingdom: He rose from the dead in order to rise to heaven and sit on the right hand of God the Father Almighty, and from that heavenly throne rule His spiritual kingdom on earth.

In a garden a woman brought sin into the world: in a garden a woman is honored to be the first in all the world to see the Savior from sin, and also to be a bearer of the resurrection message — an apostle to the apostles.

III

"I have seen the Lord!"

So Mary, flushed with joy, rushed forth and told the disciples — the first Easter sermon by the first home missionary.

Do you believe "The third day He rose again from the dead"? Do you rejoice? Do you joyfully tell others? That is the whole of Church work, "Go tell!" Tell others yourself, and tell others by your missionaries in all the world. "Go tell!"

Tell it out among the heathen that the Lord is king!

Tell it out! Tell it out!

Tell it out among the nations; bid them shout and sing.

Tell it out! Tell it out!

Jesus Appeared to the Women

Mt. 28, 1-10; Mk. 16, 1-11;

Lk. 23, 56—24, 12

I

The Angel's Easter Sermon

EARLY Easter morning the women who had come with Jesus out of Galilee came with spices and ointments to embalm His body.

And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" Looking up, they see that the stone is rolled back: for it was very great.

And entering the tomb, they saw an angel of the Lord, whose appearance was as lightning, and his raiment white as snow; and they were amazed.

But he said, "Fear not ye: why seek ye the living among the dead? For I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen. Come, see the place where the Lord lay. Remember how He spake unto you when He was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

"And go quickly, and tell His disciples, and Peter, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him: lo, I have told you."

The Good Shepherd would gather the scattered sheep and go before them to Galilee. Mt. 26, 31. 32; Jn. 10, 3.

And they remembered His words, and departed quickly from the tomb with fear and great joy, and ran to tell His disciples.

As an angel told of Jesus' first coming to life, so an angel told of His second coming to life. As the first was by the power of God, so the second was by the power of God. As at the first He was called the Son of God, so by the second He was declared the Son of God. Lk. 1, 35. 32; Ro. 6, 4; 1, 4.

II

The Savior's Easter Sermon

1. "Rejoice!" That is the risen Redeemer's greeting to the women fleeing from the tomb.

Coming from the great Battle of the Cross, Jesus does not come like a conquering hero with an army with banners and the shrilling and thrilling blare of bugles and the shouts of multitudes, no, He comes in the simplest, most natural and artless manner and meets and greets His friends with the usual Greek greeting, "Rejoice!"

An Easter sermon in one word, but a world of meaning from His lips.

He had said, "I will see you again, and your heart shall rejoice, and your joy no one taketh away from you." Jn. 16, 22.

They came and kneeled and took hold of His feet, and worshiped Him.

The first time His own worshiped Jesus as their God.

2. "Go tell!" That is the second part of the sermon, the practical application.

"Fear not: go tell my brethren that they depart into Galilee, and there they shall see me."

"My brethren," in spite of all they had done, and not done, the risen Redeemer calls them "my brethren." An honor and comfort too wonderful for words.

"Rejoice! — Go tell!" Worship, then work. Then work will be worship.

The sermon was a good one, as we see from the effect on the women.

III

The Women's Easter Sermon

"The women kept telling these things to the eleven and to all the rest."

They practised what He preached. You "enjoyed" the sermon? Then practise it, Go, tell! The Pastor will also "enjoy" the sermon if you practise it and go, tell. Go, tell; personally at home. Go, tell; by your duplex abroad.

IV

The Effect

"And these words appeared in their sight as ridiculous talk, and they kept on disbelieving the women."

Would you believe it? The disciples would not believe it, and they even in-

sulted their own women who brought them the greatest good news.

Did that stop the women? No! The risen Lord had told them to tell He was risen, and they kept on telling He was risen, even if the disciples kept on disbelieving. Tell them, Thus saith the Lord Jehovah; whether they hear, or whether the will forbear. Ezek. 3, 11.

To one having doubts about missions, the "Iron Duke" of Wellington replied very sharply, "Sir, there are your marching orders, 'Go and preach!' Results belong to the Lord."

"They kept on disbelieving." Glad of that; shows they weren't gudgeons, eagerly swallowing every bait and easily caught. When at last they did believe, it was only after the most compelling proofs. They removed all difficulties for us.

He is risen! He is risen!

Tell it with a joyful voice;
He has burst His three days' prison,

Let the whole wide world rejoice:
Death is conquered, man is free,
Christ has won the victory.

Tell it to the sinners, weeping

Over deeds in darkness done,
Weary fast and vigil keeping,

Brightly breaks their Easter sun;
Blood can wash all sins away,
Christ has conquered hell today.

Jesus Appeared to Peter

1 Co. 15, 5

I

Before the Appearance

COME after me, and I will make you a fisher of men, said Jesus. Peter straightway left the nets and followed Him. Mt. 4, 19. 20.

When Jesus asked, "Who say ye that I am?" Simon Peter answered for all, "Thou art the Christ, the Son of the living God." Mt. 16, 16.

When Jesus foretold His death and resurrection, Peter rebuked Him, "Be it far from Thee, Lord: this shall never be unto Thee." Jesus replied, "Get thee behind me, Satan: thou art a stumbling block unto me: for thou mindest not the things of God, but the things of men." Mt. 16, 21-26.

After six days Peter witnessed the glorious Transfiguration of Jesus. Mt. 17, 1-9.

When many of the disciples grumbled at His hard saying and walked no more with Him, Jesus asked the twelve, "Would ye also go away?" Simon Peter answered for all, "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God." Jn. 6, 60-9.

Peter boasted, "Although all shall be offended, yet will not I . . . If I must die

with Thee, I will not deny Thee." Soon after Christ had to ask, "Simon sleepest thou? couldst thou not watch with me one hour?" And again Peter slept. And a third time Peter slept.

When the soldiers arrested Jesus, Peter struck about him with the sword and slashed off an ear of Malchus, the servant of the high priest. And then he fled to save himself and left Christ to His fate. Still worse. In the courtyard of the high priest Peter cursed and swore and denied the Savior three times — as foretold. Mk. 14, 27-50. 66-72.

When Christ was crossed, Peter and the rest hid behind shut doors for fear of the Jews. Jn. 20, 19.

They were in gloom, awaiting their doom. It seemed Christianity was a lost cause. Then something happened.

II

The Appearance

Jesus Appeared to Peter. 1 Co. 15, 5; Lk. 24, 34.

Only this, and nothing more. Yet unbidden there will rise before us a picture. Peter kneels and with a broken heart and broken voice he sobs, Lord, I have sinned against heaven, and in Thy sight; I am no more worthy to be called Thy disciple.

Jesus gently lays His pierced hands upon the head of the penitent and graciously says, Son, be of good cheer; thy sins are forgiven thee.

III The Effect

1

At Pentecost Peter boldly told the Jews, Ye by the hand of lawless men did crucify and slay Jesus, whom God raised up.

This Jesus did God raise up, whereof we all are witnesses. God hath made Him both Lord and Christ, this Jesus whom ye crucified.

And there were added in that day about three thousand souls. Acts 2, 24. 32. 36. 41.

In Solomon's porch Peter again preached, "Ye killed the Prince of Life; whom God raised from the dead; whereof we are witnesses . . . God raised up His servant."

And the number of the men that believed came to be about five thousand. Acts 3, 15. 26; 4, 4.

The rulers were sore troubled because Peter and John preached "in Jesus the resurrection from the dead."

They were flung into prison.

The next day Peter told the judges, "Jesus Christ of Nazareth, whom ye crucified, God raised from the dead."

Being threatened, they retorted, "We cannot but speak the things which we saw and heard."

And they spake the word of God with boldness. Acts 4, 1-31.

Again they were flung into the public prison; but an angel of the Lord brought them out.

Again they preached in the temple.

Again they were haled into court.

Again Peter told the court, "We must obey God rather than men. The God of our fathers raised up Jesus, whom ye slew, hanging Him on a tree. . . . And we are witnesses of these things." The rulers were minded to slay the preachers, but only beat them. They rejoiced that they were counted worthy to suffer shame for the Name.

And every day, in the temple and at home, they ceased not to teach and to preach Jesus as the Christ. And the word of God increased; and the number of the disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith. Acts 5, 17-42; 6, 7.

Peter told Captain Cornelius at Caesarea the Jews slew Jesus, hanging Him on a tree. Him God raised up the third day. And Cornelius and his house were baptized. Acts 10.

Stephen was stoned to death for preaching the resurrection. Acts 6, 5. 8-15; 7.

James, the brother of John, was killed with the sword by Herod. Peter was flung into prison to be killed after the Passover; but an angel freed Him; and

he departed and went to another place.
Acts 12, 1-17.

With his wife he went about preaching. 1 Co. 9, 5.

2

A

Peter, an apostle of Jesus Christ, in his first Epistle writes: By the resurrection of Jesus Christ from the dead God the Father of His great mercy begat us unto a living hope unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time.

On this divine basis he encourages them to patience in persecutions, which will purify their faith unto praise and glory and honor at the revelation of Jesus Christ.

God raised Jesus from the dead, and gave Him glory; so that your faith and hope might be in God. On this divine basis he appeals to them to live a holy life and to unfeigned love of the brethren, love one another from the heart fervently.

Peter was a witness of the sufferings of Christ and also suffered for Christ, and he will also be a partaker of the glory that shall be revealed. When the Chief Shepherd shall be manifested, the faith-

ful pastors also shall receive the crown of glory that fadeth not away.

All of you humble yourselves under the mighty hand of God, that He may exalt you in due time.

The God of all grace, who called you unto His eternal glory in Christ, after that you have suffered a little while, shall Himself perfect, establish, strengthen you. To whom be the dominion for ever and ever. Amen.

B

This is now, beloved, the second epistle that I write unto you. He earnestly warns them against the wily false teachers and heartily exhorts them to a holy life. The day of the Lord will come as a thief in the night. What manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God?

Grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and for ever. Amen.

Why can we read these deathless letters today? Because the risen Redeemer appeared to Peter in far away Jerusalem just about nineteen hundred years ago.

Jesus Appeared To James

1 Co. 15, 7

COMING into his own country, Jesus taught them in their synagog, inso-much that they were astonished, and said, "Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? is not His mother called Mary? and His brothers, James, and Joseph, and Simon, and Judas? And His sisters, are they not all with us? Whence then hath this man all these things?" And they were offended in Him.

They conceded His wisdom and mighty works, but they were too conceited to believe in Him.

Jesus said, "A prophet is not without honor, save in his own country, and in his own house." Even His brothers did not believe on Him. Mt. 13, 54; Mk. 6, 3; Jo. 7, 5.

How that must have hurt the heart of Jesus! More than all the bitter hatred of all the rest.

At the height of His work the multitudes came together, so that He and His disciples could not so much as eat bread. And when His kinsmen heard of it, they went out to lay hold on Him, for they said, "He is beside Himself." And the learned Pharisaic scribes from Jerusalem also said, "He hath Beelzebub."

His kinsmen called him a lunatic; his foemen, a demoniac. They would take Him by force and give him a rest cure. He surely was living in the state of humiliation.

And they say to Him, "Behold, Thy mother and thy brothers without are seeking Thee."

He asks, "Who is my mother and my brothers?"

And looking round on them that sat round about Him, He made the startling statement, "Behold my mother and my brothers! For whosoever shall do the will of God, he is my brother and sister and mother." Mk. 3, 20-22. 31-35; Mt. 12, 46-50; Lk. 8, 19-21.

When His kinsmen according to the flesh would hamper and hinder His heavenly work, He calmly cut the dearest earthly ties and owns as His kin all who help Him in the work of His heavenly Father.

Blood is thicker than water: human blood is not as thick as the blood of Christ. A brother by blood is not as near and dear as a brother in faith.

Then came the cross. Cursed is everyone that hangeth on a tree. The whole family deeply disgraced!

Then something happened.

II

He appeared to James. 1 Co. 15, 7.
We are told no more. Enough said.

We read, however: "Blessed is the man who endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him." Jas. 1, 12. This is the only place where this promise is recorded, and it may well be it was made at this time.

What did that appearance do for the unbelieving James?

III

1

Three years after seeing and hearing the risen Redeemer near Damascus, Paul went to Jerusalem to interview Cephas — Peter — and saw no one else save James, "the Lord's brother." Ga. 1, 19.

When Peter was jailed to be killed after Easter, 44, and freed by an angel, Peter said, "Tell these things to James, and the brethren." Acts 12, 17.

Fourteen years after seeing James, Paul went again to Jerusalem and found James, Cephas, and John, "reputed to be pillars" in the Church.

The Judaizers — Jewish Christians — taught, "Except ye be circumcised after the custom of Moses, ye cannot be saved." But Paul refused to have Titus circumcised. That would be giving up the liberty which we have in Christ Jesus

and being brought into bondage. He did not give in, "no, not for an hour; that the truth of the gospel might continue with you." Here was a great crisis in Christianity. He laid the critical case before the first Conference or Council, of which James was the president. Though the apostles were there, and though James was not an apostle, yet James was the head of the mother church at Jerusalem and presided.

After much debate Peter rose up and in a fine speech admitted he was wrong and Paul right.

When the rest had got through talking, President James made the fine closing speech and gave the verdict in favor of Paul's justification by faith without the deeds of the law of Moses. And they gave Paul the right hands of fellowship. Ga. 2; Acts 15, 1-31.

When Paul brought the collection of the Gentiles to the needy brethren at Jerusalem, he reported to James. Acts 21, 18.

With his wife James likely made missionary trips. 1 Co. 9, 5.

Hegesippus records James was called "The Just," so strictly did he live. He prayed on his knees in the Temple for the sins of his people. Naturally he died a martyr. Not long before the outbreak of the Jewish War, about 60, the Pharisees hurled him from a tower. He died

praying, "O Lord God my Father, I beseech Thee forgive them, for they know not what they do." On his monument was written, "He hath been a true witness both to Jews and Greeks that Jesus is the Christ."

2

"James, a servant of God and of the Lord Jesus Christ" wrote an Epistle "to the twelve tribes of the Dispersion," the Jewish Christians scattered throughout the world.

"The faith of our Lord Jesus Christ, the Lord of Glory" is the basis of his appeal to stand fast in temptations, and be steadfast against all forms of worldliness, and at all times prove their faith a living one by good works.

If a man say he hath faith, but have not works, can that faith save him? The devils also believe, and their hair stand on end.

Three times in three verses he declares faith apart from works is barren, is dead. 2, 17. 20. 26.

In his fiery zeal for real justification by faith he uses words that at first seem extreme. "Ye see that by works a man is justified, and not only by faith" — a dead faith without good works. "Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by

works was faith made perfect; and the Scripture — Gen. 15, 6 — was fulfilled which saith, 'Abraham believed God, and it was reckoned unto him for righteousness.'" 2, 21-24.

Paul and James say the same thing, though not in the same way. Before God I am justified by faith, without the deeds of the Law: before man I am justified by my good works, which prove my faith.

Paul also says all faith without love is nothing. What saves is faith which worketh by love. 1 Co. 13, 2; 2 Co. 5, 10; Ga. 5, 6; Col. 1, 4; 1 Th. 1, 3.

And the Savior Himself says most solemnly, "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Mt. 7, 21-23; Mk. 3, 35; Lk. 6, 46.

Luther also says in his Introduction to Romans in a classic passage faith is a mighty thing, ever acting. Before you can tell it to do good works, it has run and done them.

Why can you read this letter of James today? Because Jesus rose from the dead, and thereby changed James completely.

Has the rising of Christ changed you? Faith apart from good works is as dead as the faith of devils. Are you like the devils? Do you prove your faith by good works? Be a brother-in-service or a sister-in-service of your Savior.

Jesus Appeared To The Emmaus Disciples

Lk. 24, 13-35; Mk. 16, 12. 13

I

1. The Teaching on the Way

TWO of the disciples on Easter afternoon were going to a village called Emmaus, about seven miles from Jerusalem.

While they were talking and questioning together about all these things that had happened, Jesus Himself drew near and began to go with them. But their eyes were held not to know Him.

He would be friendly and in a sympathetic way asked, "What communications are these that ye have one with another as ye are walking?"

And they stood still, frowning.

It seems they resented being interrupted by a rather foolish question.

One of them, by name Cleopas — short for Cleopatros — retorted by a counter question, "Thou, dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

These rather cool words did not chill the Stranger, and He asked, "What things?"

That broke the ice, and now a stream of words gushed forth.

"The things about Jesus the Nazarene, who became a prophet mighty in deed and word before God and all the people."

From admiration to indignation.

"And how our high priests and our rulers delivered Him up to a death sentence, and crucified Him."

A shameful judicial murder!

"But we were hoping that He was the one to ransom Israel. Yea, and besides all these things it is now the third day since these things happened."

Were hoping: the hope is dead in their bleeding hearts.

"Moreover, some women from among us amazed us, having gone early to the tomb, and not finding His body they came saying that they had seen also a vision of angels who declared Him to be living."

The women said that the angels said, and that was all! Would you expect sane men to rely on these good women who in their excitement imagined they had "seen things"?

The original vision hypothesis.

"And some of those with us went away to the tomb, and found it thus even as the women said: but Him they did not see."

A sad sigh, and then a sad silence; a silence eloquent of utter blank despair.

A fine dream as long as it lasted. Now the leader is fallen, theirs a lost cause.

Now, of course, this was the right moment for the Savior to reveal Himself and thus bind up the broken heart and comfort them that mourn. To our great surprise He did not. What did He do? Again to our great surprise He merely pointed them to the Scripture and said rather sharply, "O fools and slow of heart to believe after all that the prophets have spoken!"

Head and heart, especially heart, the cause of their unbelief and unhappiness.

"Was it not needful that the Christ suffer and thus enter into His glory?"

From their Scripture they should have known better than to be such defeatists. Yes, it was needful; the Scripture cannot be broken.

And beginning from Moses and from all the prophets He explained to them in all the scriptures the things concerning Himself.

Prophecy become history. The Scripture proof is the sure proof of the rising of our Savior.

2. The Revelation in the Home

They drew nigh to the village whither they were going, and He made as if He would go farther.

Of course; He had no bid.

And they constrained Him, "Abide with us; for it is now towards evening, and the day is now far spent."

And He went in to stop with them.

If you ask Him, He will come into your heart — and rule your heart.

It came to pass, when He had sat down with them to meat, He took the bread and blessed it; and breaking it He gave to them.

A strange sort of stranger! The guest made Himself the host!

And their eyes were opened, and they knew Him; and He became hidden from them.

"At evening time it shall be light."
Zech. 14, 7.

And they said to each other, "Was not our heart burning in us, as He was talking to us on the way, as He was opening to us the Scriptures?"

II

The Effect

They arose in that very same hour.

It seems they did not touch their supper. Eat? Their meat was to tell the gladsome Easter story. True, Christ had given them no special command to do so. Not needed. From the abundance of the heart the mouth speaketh. They believed, and therefore they spoke. With winged feet they flew back to Jerusalem

and found the Eleven and those with them, who shouted the joyful Easter choral strophe, "The Lord is risen indeed, and hath appeared to Simon!"

And they for their part chanted their Easter antistrophe by telling what happened on the way, and how He was known of them in the breaking of the bread. An antiphony in perfect symphony.

What a jubilant Easter celebration!

Do you believe the great Easter gospel
Are you spreading the great Easter Gospel?

Jesus Appeared To His Disciples

Lk. 24, 36-49; Jn. 20, 19-23; Mk. 16, 14

I

JESUS foretold His resurrection when He spoke of raising the temple of His body in three days, and when He spoke of the sign of Jonah. Jn. 2, 19; Mt. 16, 4.

These words were riddles to the disciples, and they could not read the riddles. And so Jesus now and again spake that saying openly, that the Son of man must go to Jerusalem and suffer many things of the elders and chief priests and the scribes, and be killed, and be raised again the third day. And yet "they understood none of these things." Their minds were full of their high places in a great earthly kingdom. Mt. 16, 21; 20, 21; Mk. 8, 31. 32; 10, 34; Lk. 9, 22; 18, 34.

When the soldiers took Jesus in Gethsemane, all the disciples forsook Him and fled. When the women told they had seen the risen Christ, the disciples believed not. "The Eleven and they that were with them" hid behind shut doors for fear of the Jews.

It seemed Christianity was dead. They say it is darkest just before dawn.

Then something happened.

II

Jesus Himself stood in the midst of them, and saith unto them, "Peace to you!"

But they were terrified and affrighted, and supposed that they beheld a spirit.

And He said unto them, "Why are ye troubled? And wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones as ye behold me having." And when He had said this, He showed them His hands and His feet.

Visible arguments, palpable proofs, silent eloquence.

And while they still disbelieved for joy, and wondered, He said to them, "Have ye here anything to eat?" And they gave Him a piece of broiled fish, and He took it and ate before them. The disciples therefore were glad, when they saw the Lord.

And He upbraided them for their unbelief and hardness of heart, because they believed not them that had seen Him after He was risen.

And He said to them, "These are my words which I spake to you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Note how the risen Redeemer testifies to the truth of the Bible. The scripture cannot be broken, and so He bowed to its authority and fulfilled the scripture, given by inspiration of the Holy Spirit.

Then opened He their mind, that might understand the scriptures; and He said, Thus it is written, that the Christ

should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem.

Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry yet in the city, until ye be clothed with power from on high."

Note the Holy Trinity — From the Father the Son sends the Holy Spirit. Soon after this Peter himself preached that things came to pass as they had been foretold in the scripture. Acts 2, 23; 3, 18. 21. And Paul Acts 17, 3; 26, 23.

Then Jesus saith again to them, "Peace to you!" The first "Peace gave them faith: the second "Peace" gave them work.

When the Prince of peace was born, the angels' chorus carolled "Peace on earth!" When the Prince of Peace was reborn from the dead, He greeted His gathered disciples with "Peace to you!" The Prince of peace, who made peace, who preached peace, who is our peace, bids His disciples preach peace, the gospel of peace, the peace through our Lord Jesus Christ. Eph. 2, 14. 17; 6, 15; Acts 10, 36.

Now He gives "the charter of the Church" to the "Eleven and them that were with them."

"As the Father hath sent me, even so send I you. The Father sent Christ to save

the world by His work: just so Christ sent His disciples to save the world by His word. In both cases divine authority, divine sending, divine goal.

He inaugurates them in office as His substitutes. As He was His Father's Apostle, so He makes them His apostles. As He was His Father's Witness, so they are His witnesses. As He was the ambassador of the Father, so they are the ambassadors of Christ. As Christ's word was the Father's word, so their word was to be Christ's word.

All things were made by Christ, and He breathed into Adam's nostrils the breath of life, and he became a living soul. And man was made in the image of God, in righteousness and true holiness. Jn. 1, 3; Ge 1, 27; 2, 7; Col. 3, 10; Eph. 4, 24.

And now we read, He breathed on them, and saith unto them, "Receive ye the Holy Spirit: whosoever sins ye forgive, they are forgiven unto them; whosoever sins ye retain, they are retained."

Wonderful fruit of the resurrection! We are to forgive sins. Sublime privilege! It is only the unbeliever that rejects the forgiveness, and he retains his sins.

III

"The disciples therefore were glad, when they saw the Lord." The Sun of Righteousness with healing in His wings

had dawned upon them and melted the fog and mist of despairing unbelief. In the peace and joy of the risen Redeemer, and in the power of the Holy Spirit, and only fifty days after, at Pentecost, with death defying boldness they preached Christ rose from the dead, and three thousand were added to the church, the body of Christ. They preached though flung into prison again and again. They were brutally beaten, but they thanked they were counted worthy to suffer shame for the Name.

Stephen preached Christ, and for it he was stoned to death. James, the brother of John, was beheaded. Peter was next to be beheaded, but an angel freed him.

Despite fierce persecution, the church grew at Jerusalem; even a great number of the priests were obedient to the gospel. Beginning from Jerusalem, the church spread to Caesarea, to Samaria, to Sidon, to Antioch in Syria, to Damascus, to Macedonia, to Greece, to Puteoli in Italy, to Rome, the capital of the empire.

It spread to Spain, to Gaul, to Ireland, England, Scotland, Germany, Scandinavia, America, India, China, Africa, and the islands of the sea.

Do you believe Christ rose from the dead on the third day? Are you spreading the saving gospel among others at home and abroad?

"As my Father hath sent me, even so send I you."

Jesus Appeared To Thomas

John 20

I

AFTER a night of prayer on the mountain Jesus called His disciples and from them chose twelve that they might be with Him, and that He might send them forth to preach, whom also He named apostles. One of these was Thomas, called Didymus, that is, Twin. Mt. 10, 3; Mk. 3, 18; Lk. 6, 15.

When Jesus would go to raise Lazarus, the disciples tried to keep Him, "Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again?" But Jesus would go at the risk of His life. Then Thomas bravely said, "Let us also go, that we may die with Him." Jn. 11, 16.

Despairing and desperate, but a loving and loyal soul, faithful unto death.

When Jesus would comfort the disciples by telling them He would go and prepare a place for them, Thomas broke in, "Lord, we know not whither Thou goest; how know we the way?" Jn. 14, 5.

Poor pessimist! He never saw the silver lining, he ever saw the dark cloud.

On Easter Day the Lord appeared to His disciples — the first "Lord's Day."

But Thomas was not with them when Jesus came.

Why not? Nobody knows; and so nobody has any right to blame him. While it may not have been his fault, it certainly

was his misfortune. What joy and comfort Thomas missed!

Let us not forsake the assembling of ourselves together, as the manner of some is. Heb. 10, 25.

The ten said to Thomas, "We have seen the Lord!" As soon as they had seen the Lord, they became missionaries, ten to a congregation of one.

But he replied, "Except I see in His hands the print of the nails, and put my finger into the print of the nails, and put my hand into His side, I will not believe."

Shakespeare rightly says, "Our doubts are traitors, and make us lose the good we oft might win."

Moses and all the prophets had foretold the rising again, yet Thomas would not believe. Lk. 24, 25-27.

Jesus Himself had again and again foretold His rising again, yet Thomas would not believe. Mt. 16, 21. 27. 28; 17, 9. 22; 20, 19; 27, 63; 12, 40; Mk. 8, 31. 38; 9, 31; Lk. 9, 22. 26; 18, 33; 24, 7; Jn. 12, 19.

Mary Magdalene and the other women had seen Jesus, yet Thomas would not believe.

The two disciples of Emmaus had seen Jesus, yet Thomas would not believe.

His ten fellow-apostles had seen Jesus, yet Thomas would not believe. He did not say, *I can* not, but *I will* not.

The English call him "doubting" Thomas; the Germans, "unbelieving"

Thomas. And unbelieving he was, a dogged and defiant disbeliever.

Will the Lord stop and stoop to bother with such an unreasonable creature? Will He meet the demands laid down by His hopeless disciple? Will the Good Shepherd with patient pity plod after *such* a lost sheep?

II

After eight days the disciples were again within — the second "Lord's Day." Were they keeping Sunday as the weekly Easter Day?

When the Savior left the tomb, there was left in it the ancient Jewish Sabbath. When rose the Lord, the "Lord's Day" also rose. The Jews are the most conservative race. Yet here a body of Jews left their ancient Jewish Sabbath and worshiped the Lord on Sunday, the "Lord's Day." This is History.

This time Thomas was with them.

Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you." Then said He to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and become not faithless, but believing."

Was it a little gentle irony that He very pointedly repeated the wilful words of Thomas? It certainly was a rebuke, severe though gentle.

III

"My Lord and my God!"

What rhapsody of ecstasy! The inky clouds of gloomy and brooding unbelief instantly vanished before this Easter Sun of Righteousness with healing in His wings. A sudden leap from the blackest nadir of unbelief to the sunny zenith of triumphant faith.

Here is an implied confession of sin and prayer for forgiveness. Here is a belief in the resurrection. Here is a belief in the deity of Christ. Here is a personal trust in the divine Savior — *My Lord and my God!*

Luther rightly holds the most important words in the Bible are the personal pronouns.

Many hold John's Gospel the loftiest peak in the Bible; and of this the summit is Thomas' rapturous exultation, "My Lord and my God!"

Tradition has Thomas preach in Parthia, Persia, and India. There he was martyred, and then buried in Edessa.

That is what the resurrection did for Thomas.

We are heartily glad Thomas disbelieved so long and so thoroughly, for now we are relieved of all disbelief.

Gregory the Great says, "The unbelief of Thomas is more profitable to our faith

than the belief of the other disciples; the touch by which he is brought to believe, confirming our minds in belief beyond all question."

Bishop Wordsworth writes: "The wounds which Satan inflicted in malice and scorn on our Lord's crucified Body, have been converted by His controlling power and wisdom into proofs of His Resurrection, and marks of His personal identity. They have become indelible evidences of His power, graven, as it were, with an iron pen on the Rock of Ages, to be read by the eyes of Angels and men for eternity; and they remain for ever, as glorious trophies of His victory over death and sin, and over Satan himself."

IV

Having cured His disciple's unbelief, Jesus again gently chides him for his unbelief — "Because thou hast seen me, thou hast become believing." That is, Thou shouldest have become believing without seeing; that would have been the proper thing for you to do. Mk. 16, 14.

Jesus added His last beautiful beatitude, "Blessed are they that never saw, and yet became believers."

Chrysostom comments, "Let those who wish they had lived in the times of the Apostles, and had seen Christ working miracles, meditate on these words."

Sir Thomas Browne says in his *Religio Medici*, "I bless myself and am thankfui that

I lived not in the days of miracles; that I never saw Christ nor His disciples. I would not have been . . . one of Christ's patients, on whom He wrought His wonders: then had my faith been thrust on me; nor should I enjoy that greater blessing pronounced to all that believe and saw not. 'Tis an easy and necessary belief, to credit what our eye and sense hath examined. I believe He was dead, and buried, and rose again: and desire to see Him in His glory, rather than to contemplate Him in His cenotaph or sepulchre."

The saintly Richard Baxter's own experience was that nothing is so firmly believed as that which once has been doubted. The scientist George Romanes was a disbeliever, but after mature thought he became a believer — a believer without seeing, but not without study.

In Hebrews 11 we read, "Faith is the assurance of things hoped for, a conviction of things not seen." And then we have a long roll of the grand heroes of faith, men and women, who believed without seeing.

The famous Arnold of Rugby at death repeated firmly and earnestly, "Jesus saith unto him, 'Because thou hast seen me, thou hast become believing: blessed are they that never saw, and yet became believers'."

Let us pray —

Let me die the death of the righteous,
And let my last end be like his. Nu. 23, 10.

An Englishman, telling about the wonderful things in his country, also mentioned skating. Then the king of Burmah, which is a hot country, broke in, "You have told me many wonderful things, but I was willing to believe them, because you said them. But I never will nor can believe that water becomes hard enough to walk on. If the whole world told me so, I would not believe it. I see you are trying to deceive me, and will listen to you no more."

Don't be such a "Thomas."

All the appearances of the joyful forty days were mere preparations for the believing without seeing. Old Matthias Claudius advised his boy, "What you can see, that see and use your eyes. As to the invisible and eternal, cling to God's word."

Peter says, "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls." 1 Pe. 1, 8. 9.

We pray, "Lord I believe; help Thou mine unbelief." "Lord, increase our faith." Mk. 9, 24; Lk. 17, 5.

Moreover many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these have been written, that ye may believe that Jesus is the Christ, the Son of God; and that, as believers, ye may have life in His name.

Luther said, "Here is one Book and one Person. The Book is the Bible, and the Person is Jesus Christ. And the Book exalts the Person."

Do you believe Christ rose? What has His rising done for you?

Are you telling others the good news?

Jesus Appeared to the Seven

John 21

I

A Fishing Party

1. "I go a fishing," said Peter.

"We also come with thee," said Thomas, and Nathanael, and the sons of Zebedee, and two other disciples.

They went forth, and entered into the boat; and that night they took nothing.

Except the Lord give the fish, the fishers fish in vain.

But when the day was now breaking, a Stranger stood on the shore and saith to them, "Boys, ye haven't anything to eat?"

"No!"

2. A Miracle.

"Cast the net on the right side of the boat, and ye shall find!"

They cast therefore, and now they were not able to draw it for the multitude of fishes.

Therefore John saith to Peter, "It is the Lord."

Impulsive Peter at once girt his outer garment about him and cast himself into the lake.

Picture him swimming to shore, rushing up to Jesus, and kneeling in adoration before Him!

But the other disciples came in the little boat — for they were but about three hundred feet off — dragging the net full of fishes.

Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

3. Another Miracle.

So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread.

4. A Breakfast.

Jesus saith to them, "Come and breakfast."

And none of the disciples durst ask, Who art Thou? knowing it was the Lord.

Jesus cometh and taketh the bread, and giveth them, and the fish likewise.

Wonderful! The Lord of glory preparing and serving breakfast to His hungry disciples.

F. W. Krummacher made fifteen sermons from this chapter, but John tells us very simply and plainly the purpose: "This is now the third time that Jesus was manifested to the disciples, after that He was risen from the dead."

II

Peter Restored as an Apostle

1. When they had breakfasted, Jesus asked Peter, "Simon, son of John, lovest thou me more than these?"

"Yea, Lord, Thou knowest that I dearly-love Thee."

"Pasture my lambkins."

He saith to him again a second time, "Simon, son of John, lovest thou me?"

"Yea, Lord, Thou knowest that I dearly-love Thee."

"Shepherd my sheep."

He saith to him the third time, "Simon, son of John, lovest thou me dearly?"

Peter was grieved because He said to him the third time, "Lovest thou me dearly?" And he said to Him, "Lord, Thou knowest all things; Thou knowest that I love Thee dearly."

"Pasture my sheeplings."

Peter had loudly boasted he would never deny his Lord, would die with his Lord, and then only a few hours later basely denied his Lord, denied him three times. Now the Lord thoroughly humbles the boaster in the presence of others by asking him, Lovest thou me? and asking him the same question three times. And then He axalts him by restoring him as an apostle.

No doubt Peter felt he was not fit to be an apostle, because he had shamefully

denied his Lord. But he received mercy, and then labored for his Lord.

It is remarkable that the Lord asked nothing but this one single thing, "Lovest thou me?" And yet it is not remarkable, for love includes all.

Do you love your Savior? Then serve your Savior in His Church. Service is the proof of love.

If any man loveth not the Lord, let him be anathema. Grace be with all them that love our Lord Jesus Christ with a love incorruptible. 1 Cor. 16, 22; Eph. 6, 24.

2. A Prophecy.

"Verily, verily, I say to thee, When thou wast younger, thou didst gird thyself, and didst walk whither thou wouldest; but when thou hast grown gray, thou wilt stretch forth thy hands, and another will gird thee, and will lead thee whither thou wouldest not."

Now this He spake, signifying by what manner of death he should glorify God — a magnificent title of martyrdom!

Then He added, "Follow me."

"The Scripture cannot be broken," and so Peter died on the cross and thus by his martyrdom glorified God. There is, however, no proof that Peter was ever in Rome.

III

A Rebuke

Turning about, Peter seeth John following, and asked, "Lord, this man, what about him?" Perhaps prompted by an improper curiosity to draw the retort, "If I will that he tarry till I come, what is that to thee?"

A Source of Error.

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not to him, that he should not die; but, "If I will that he tarry till I come."

Very instructive. People did not pay close attention to the words of the Savior, and so they fell into error. Ever since much false teaching came from the fact that people did not pay close attention to what the Bible really says.

IV

Last Counsel

"Thou, follow thou me."

Follow me — no one else.

Follow me — no matter what any one else may do.

Follow me willingly into a violent death. What a goal! The servant is to be like his Master. "Even as our Lord Jesus Christ signified unto me," Peter witnessed the suffering of Christ, and he

shared in the suffering of Christ, and he shared in the glory of Christ. First the cross, then the crown. 2 Pe. 1, 14; 1 Pe. 5, 1.

As he, so we.

Come, follow me, the Savior spake,
All in my way abiding;
Deny yourselves, the world forsake,
Obey my call and guiding;
O bear the cross, whate'er betide,
Take my example for your guide.

Then let us follow our dear Lord,
Bearing the cross appointed,
And bravely cleaving to His word,
In suffering be undaunted.
Who has not stood the battle's strain,
The crown of life shall ne'er obtain.

Jesus Appeared on a Mountain in Galilee

**Mt. 28, 7. 10. 16-20; Mk. 14, 27; 16, 7. 16;
1 Co. 15, 6**

THE eleven disciples went into Galilee, to a mountain where Jesus had appointed them — Tabor? — He appeared to above five hundred brethren at once, and this may have been the time.

And when they saw Him, they worshipped Him; but some doubted — if they should worship Him as God.

Jesus drew near and spake to them:

I.

The Authority

All authority hath been given to me in heaven and on earth.

Sublime, divine majesty!

By His bitter suffering and death He earned it, and the Father gave it to Him, Ph. 2, 8. 9.

II.

The People

Ye — the Eleven and the more than five hundred, the whole Church. We are members of the Church, and so the Lord speaks also to us.

III.

The Command

Go! If you cannot go yourself,
Let go! Send your son. If you have none, then

52 JESUS APPEARED ON A MOUNTAIN IN GALILEE

Help go! by sending some other boy.
Go and make disciples of the Savior.
Make sinful men Christlike. What a
goal! The highest of the sublime!

If you will not do this work, you either
deny or defy Him who has all authority
in heaven and on earth.

IV.

The Extent

Disciple all the nations, the whole
creation.

What an undertaking, world wide and
for all time! Here is something new
under the sun. The Savior has a heart
for all the world, for each and every, all
and sundry. Not one of these little ones
should be lost. From pole to pole and
from east to west we are to seek and save
the lost.

V.

The Manner

1. Baptizing them into the name
of the Father, and of the Son, and of the
Holy Spirit.

Here we have the institution of Chris-
tian Baptism, a monument of the resur-
rection. The size is, well, multiply nine-
teen hundred years by the wideness of
the world.

Even Julian, the Apostate emperor,
admitted the force of this passage, but he
accused the Christians of polytheism.

He was wrong. We believe in but one Being revealed in three distinct persons, the Holy Trinity, the Triune God.

This is the only God, and into this one true God all the nations are to be baptized.

Baptized into the name of the Father and of the Son and of the Holy Spirit, we are adopted into God's family. Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. Ga. 3, 26, 27; Acts 2, 38; Eph. 5, 25.

We were buried with Christ by baptism into death, that like as Christ was raised from the dead by the glory of the Father, so we also might walk in newness of life. Ro. 6, 1-14.

We share all the blessings and all the duties of children of God.

2. Teaching them to observe all things whatsoever I have commanded you.

Until now Christ had been the teacher of His disciples, now the disciples are to become teachers of other disciples. Jn. 17, 18, 20.

Teach as taught — no novelties.

Jesus Himself taught the gospel of God just as He had received it from God. Jn. 14, 24; 17, 8; 6, 38.

And Paul said, "I delivered unto you that which I received . . . in words which the Spirit teacheth." 1 Co. 11, 23; 2, 13.

And John said, "This is His commandment, that we should believe in the name of His Son Jesus Christ, and love one another, even as He gave us commandment." 1 Jn. 3, 23. We are to continue steadfast in the "Apostles' doctrine." Acts 2, 42.

Christ bids us teach "all things whatsoever I have commanded you."

We have no right to add to it, or take from it, or to change one single iota. We must say like Paul, "I shrank not from declaring unto you the whole counsel of God." "We must obey God rather than men," though it take us to prison and the cross or the block or the stake. Acts 20, 27; 4, 19. 20; 5, 29.

Peter opened the door of heaven to the Jews at Jerusalem and also to the Gentiles at Caesarea. Acts 2; 10—11, 18.

Paul went out to preach to the Jews and to the Gentiles. "From Jerusalem, and round about even to Illyricum, I have fully preached the gospel of Christ." His enemies admitted he had "turned the world upside down." Ro. 15, 19; Acts 17, 6.

And today the Gospel is to be preached in all parts of the world:

VI.

The Promise

"Lo" — prepares us for something important.

"I" — emphatic, the Godman, according to His divine nature and also according to His human nature.

"I am with you" — Emmanuel, God with us. Christ with both natures will be with us, for He fills all things. He will be with us in the Gospel and in the Sacraments. Mt. 18, 20; 26, 28; Jn. 14, 38; Eph. 1, 23; 4, 10.

Christ was with Peter boldly facing the hostile Jews on Pentecost and later. Acts 2ff.

Christ was with Paul in the Castle of Antonia at Jerusalem, in the shipwreck, and in the prison at Rome. Acts 23, 11; 27, 23; 2 Ti. 4, 17.

Christ was with "Athanasius against the world"; and Athanasius won against the world.

Christ was with Luther against the world; and Luther won against the world.

Christ is with us against the world, and we shall overcome the world. Now Christ is with us: later we shall be with Christ. Jn. 17, 24; 1 Jn. 3, 2.

VII.

The Effect

1. He that believeth and was baptized shall be saved.

Christ died for our sins, that is the Gospel whereby we are saved. 1 Co. 15, 2. 3.

What a blessed word! Saved from the danger of the awful judgment, saved

into the kingdom of the Father for all eternity.

He shall be saved: he cannot save himself. He shall be saved by the Savior, the only one who died for our sins. He shall be saved by believing in this one and only Savior, and not by his good works.

All other religions have no savior. In them each one must save himself or suffer the consequences.

2. He that disbelieved shall be condemned in the judgment and lost for ever.

At the end of His life Christ but repeats what He had said at the beginning of His ministry, He that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God. Jo. 3, 14-20.

It is an awesome word, a gruesome word, but it is the Savior's word; and it is final. No purgatory, no second probation. Ro. 3, 20. 28; 1, 16; Ga. 2, 16; 3, 10. 11.

Today if ye hear His voice, harden not your hearts. Ps. 95, 7. 8; Heb. 2, 7. 8. 15; 4, 7. 8.

Go forward, Christian soldier!

Nor dream of peaceful rest,
'Till Satan's host is vanquished,

And heaven is all possessed;
'Till Christ Himself shall call thee

To lay thine armor by,

And wear in endless glory

The crown of victory.

Jesus Appeared on Mount Olivet

Mk. 16, 19; Lk. 24, 44-53; Acts 1, 3-12

OUR Savior showed Himself alive to His disciples by many sure proofs, appearing to them by the space of forty days, and speaking the things concerning the kingdom of God.

He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which ye heard from me: for John indeed baptized with water; but ye shall be baptized with the Holy Spirit not many days hence — ten days hence, at Pentecost. Is. 2, 1-3; 44, 3; Joel 2, 28; Lk. 12, 11; Jn. 14-16.

Jesus led them out of Jerusalem a sabbath day's journey, and walking together they asked, "Lord, wilt Thou at this time restore again the kingdom to the people of Israel?"

"It is not for you to know times or seasons, which the Father hath set within His own authority."

Instead of answering the question, the Lord pointedly forbids such questions of curiosity about the future.

In spite of this plain word, many men have figured out the exact time, and brought ridicule upon themselves and the Church. Even the scholarly Bengel said the time was 1836, just one hundred years ago.

Don't waste time dreaming about the future: "Act, act in the living, present, heart within and God o'erhead."

Jesus takes their minds from curious questions by giving them worthwhile work.

"Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost end of the world."

What a sublime power and program! Sublime power — the Holy Spirit. Sublime program — witnessing throughout the world.

Having taught them as their great Prophet, Jesus now blesses them as their great Highpriest. Coming over against Bethany on Mount Olivet, Jesus lifted up His hands and blessed His disciples — the only time.

Then the Lord Jesus — the only time Mark calls Him "Lord" — was received up into heaven, and sat down at the right hand of God. And a cloud received Him out of their sight — enthroned the King of grace and glory to guide and rule them and us.

The simple and sublime end of our Savior's life upon earth — from cross to crown. He came into the world in a wonderful manner. He left the world in wonderful manner.

On the Mount of Olives the Savior suffered; forty-three days after on the Mount of Olives the Savior had His great glory.

From the foot of the altar of the heavenly temple our great Highpriest blessed His disciples.

And they worshiped Him.

Can we do less? Can we do more?

While they looked steadfastly toward heaven as He departed, behold, two men stood by them in white garments.

They first gave a gentle rebuke — “Ye men of Galilee, why stand ye gazing up towards heaven?”

You cannot peer and pierce through that cloud; so then, have done.

Then they added a word of hope, “This Jesus who is taken up from you into heaven will come in like manner as ye have seen Him go into heaven.”

He went visibly: He will come visibly. As an angel heralded His first coming, so an angel heralded His second coming. At His first coming for our salvation a multitude of the heavenly host sang glory to God in the highest: at His second coming for our final salvation all His holy angels will be with Him to usher us into the eternal habitation.

They returned to Jerusalem with great joy, and were ever in the temple, blessing God, and waiting the coming of the Holy Spirit.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed.

Then began the world-wide preaching of the Gospel, and for nineteen centuries that has been a standing monument of the fulfilled prophecy. I.k. 3, 16; Ps. 110, 2; Is. 2, 2-4; Mic. 4, 2-4.

"Ye are my witnesses." As they, so we; as then, so now. Are you a witness? If you have not been, will you be now?

Oliver Cromwell's last prayer was, "Make the name of Christ glorious in the world!"

•

Jesus Appeared to Paul

1 Co. 9, 1; 15, 8

PAUL'S Autobiography, a Mosaic from the Acts and the Epistles.

I

Before the Appearance

I am an Israelite, of the seed of Abraham, of the tribe of Benjamin, a Hebrew of Hebrews — a full-blooded Jew — born in Tarsus of Cilicia, a citizen of no mean city, a Roman born.

(Cilicia was once governed by the great Cicero, and Tarsus on the Cydnus was famous for its university. Professor Athenodorus was a close friend of Caesar Augustus, and other professors were tutors of imperial princes. Paul quoted Greek authors.)

Circumcised the eighth day; brought up in this city — Jerusalem — at the feet of Gamaliel. Instructed according to the strictest manner of the law of our fathers. I advanced in the Jews' religion beyond many of mine own age among my countrymen, being more exceedingly zealous for the religion of my fathers; I am a Pharisee, a son of Pharisees; after the strictest sect of our religion I lived a Pharisee, as touching the righteousness which is in the law, found blameless. Ro. 11, 2; Ph. 3, 4-6; 2 Co. 11, 22; Acts 21, 39; 22, 3, 28; 26, 4, 5; 23, 6.

I verily thought within myself that I ought to do many things contrary to the name of Jesus of Nazareth. And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests; and when they were put to death, I gave my vote against them. And punishing them oftentimes in all the synagogs, I strove to make them blaspheme. Beyond measure I persecuted the Church of God, and made havoc of it.

When the blood of Stephen Thy witness was shed, I also was standing by, and consenting to his death, and keeping the garments of them that slew him.

Being exceedingly mad against them, I persecuted them even to foreign cities. From the high priest I received warrants to the brethren, and journeyed to Damascus to bring them also that were there unto Jerusalem in bonds to be punished. Acts 26, 9-11; 8, 1; 22, 19-20. 4. 5; Ga. 1, 11-14.

II

The Appearance

As I drew nigh to Damascus about noon, suddenly there shone about me a great light from heaven above the brightness of the sun. And I fell to the ground, and heard a voice saying to me in the Hebrew language, "Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks."

I answered, "Who art Thou, Lord?"

"I am Jesus of Nazareth whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared to thee to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear to thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in Me."

I said, "What shall I do, Lord?"

"Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do."

When I could not see for the glory of that light, being led by the hand of them that were with me I came into Damascus. And one Ananias said to me, "Brother Saul, receive thy sight." And in that very hour I looked up on him.

He said, "The God of our fathers hath appointed thee to know His will, and to see the Righteous One, and to hear a voice from His mouth. For thou shalt be a witness for Him unto all men of what thou hast seen and heard.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on His name." Acts 22, 6-16; 26, 12-18; 9, 1-19.

Paul was baptized, and he says — "We are buried with Christ by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." Ro. 6, 4.

And he did.

III

After the Appearance

When it was the good pleasure of God, who separated me, even from my mother's womb, and called me through His grace, to reveal His Son in me, that I might preach Him among the Gentiles; straightway I conferred not with flesh and blood, neither went I up to Jerusalem to them that were apostles before me, but I went into Arabia, and returned again to Damascus.

I was not disobedient to the heavenly vision, but declared to them at Damascus that they should repent and turn to God, doing works worthy of repentance. (In the synagogs he confounded the Jews, proving that Jesus is the Christ, the Son of God.)

In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me and through a window in a basket was I let down by the wall, and escaped his hands.

(At Jerusalem the Grecian Jews tried to kill him, but the brethren brought him to Caesarea, and sent him to Tarsus.)

I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea which were in Christ: but they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. Ga. 1, 15-24; Acts 26, 19; 2 Co. 11, 32.

The First Foreign Missionary Journey brought trouble. At Lystra he was stoned, dragged out of the city, and left for dead. Also, "God had opened a door of faith to the Gentiles!" Acts 13 and 14.

The Good Fight for the Great Faith

1. *At Antioch*

Certain men which came down from Judea taught the brethren, Except ye be circumcised after the manner of Moses, ye cannot be saved. Acts 15, 1.

About this Paul writes —

When Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain. Ga. 2, 11-21.

2. At Jerusalem

When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Bar-

nabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

Come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them.

But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. Acts 15, 2-6.

But Titus, who was with me, being a Greek, was not compelled to be circumcised . . . that the truth of the gospel might continue with you. . . .

They saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter.

When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision.

Only they would that we should remember the poor; which I also was forward to do. Ga. 2, 1-10.

Paul's Authority

Have I not seen Jesus Christ our Lord? Christ appeared unto me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the Church of God.

Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, who raised Him from the dead). Touching the Gospel which was preached by me, it is not after man. For neither did I receive it from man, nor was I taught it, but it came to me through revelation of Jesus Christ. 1 Co. 9, 1; 15, 8, 9; Ga. 1, 1. 11. 12.

The Second Missionary Journey brought Paul scourging and prison at Philippi, where he told the trembling jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16.

Here is a fine view of his work at Thessalonica.

Yourselves, brethren, know our entrance in unto you, that it was not in vain: but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention.

For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness: nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ. But we were gentle

among you, even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

For ye remember, brethren, our labor and travail: for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

- Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: as ye know how we exhorted and comforted and charged every one of you, as a father doth his children, that ye would walk worthy of God, who hath called you unto his kingdom and glory.

For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

Ye are our glory and joy. 1 Thess. 2.

And yet the mob would mob him, and he had to flee by night to Berea, and again to Athens.

The wise philosophers mocked at Paul's great sermon on Mars' Hill, yet Dionysius

the Areopagite, Damaris, and others clung to him. Acts 17.

The Jews at Corinth blasphemed, and Paul told them, "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." They haled him into court, but Governor Gallio drove them out. Acts 18.

How did Paul work at Corinth?

I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and Him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the

wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 1 Co. 2, 1-5. 21-25.

We are laborers together with God: ye are God's husbandry, ye are God's building.

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. 3, 9-16.

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

Moreover it is required in stewards, that a man be found faithful.

But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are

strong; ye are honorable, but we are despised.

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. 4, 1-4. 9-13.

Though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.

What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain

the weak: I am made all things to all men, that I might by all means save some.

And this I do for the gospel's sake, that I might be partaker thereof with you.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway. 9, 16-27.

Faith Worketh by Love

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. . . .

When I was a child, I spake as a child, I understood as a child, I thought as a

child : but when I became a man, I put away childish things. . . . 13.

I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue. 14, 19.

Firm in Trouble

We are troubled on every side, yet not distressed ; we are perplexed, but not in despair ; persecuted, but not forsaken ; cast down, but not destroyed ; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you.

We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken ; we also believe, and therefore speak ; knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. 2 Co. 4, 8-12.

A Worker with Christ

We as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee : behold, now is the accepted time ; behold, now is the day of salvation.)

Giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things. 6, 1-10.

Suffering for Christ

Are they ministers of Christ? (I speak as a fool,) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and

thirst, in fastings often, in cold and nakedness.

Besides those things that are without, that which cometh upon me daily, the care of all the churches. 11, 23-28.

By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me. 1 Co. 15, 10.

The Third Missionary Journey brought Paul into danger of his life at Ephesus and at Corinth. Here he stayed about three months and about New Year 59 wrote his letter to the Romans.

I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God from faith unto faith: as it is written. But the righteous shall live by faith. 1, 16. 17; Hab. 2, 4.

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. 8, 18.

Love for Enemies

Despite the savage and relentless persecution of the Jews he writes —

I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Spirit, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from

Christ for my brethren, my kinsmen according to the flesh.

Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 9, 1-3; 10, 1.

When they refused to be saved, he said —

The Apostle of the Gentiles

I am the apostle of the Gentiles, I magnify mine office.

The grace that is given me of God, that I should be the minister of Jesus Christ to the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. 11, 13; 15, 15.

From Jerusalem and round about unto Illyricum I have fully preached the gospel of Christ. I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. 15, 19. 30.

Farewell

Taking the collection for the poor saints at Jerusalem, Paul came to Miletus and called the elders of Ephesus, and here is his touching Farewell —

Ye know, from the first day that I came into Asia — the Roman province — after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing

that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and re-

member, that by the space of three years I ceased not to warn every one night and day with tears.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

When he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship. Acts 19-21, 16.

At Jerusalem

At Jerusalem the Jews would kill Paul in the temple, but the Roman guard spirited him to Caesarea. Acts 21, 17-24, 23.

At Caesarea

Paul reasoned of righteousness, temperance, and judgment to come so searchingly that Governor Felix trembled. He spoke so eloquently that Governor Festus cried

with a loud voice, "Paul, thou art beside thyself; much learning hath made thee mad." He spoke so convincingly that King Agrippa said, "Almost thou persuadest me to become a Christian."

King Agrippa and Bernice and Festus said, "This man doeth nothing worthy of death." And Agrippa said to Festus, "This man might have been set at liberty, if he had not appealed to Caesar." Acts 24, 24—26, 32.

"I Must Also See Rome." Acts 19, 21.

Captain Julius of the Augustan band with his prisoner Paul sailed for Italy. Despite Paul's warning of a shipwreck, Julius sailed from Fair Havens into a terrific hurricane, and all hope of being saved was taken away. Then Paul gave them hope.

The Cool Hero in the Shipwreck

Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me. Howbeit we must be cast upon a certain island.

As the sailors were about to flee from the ship, Paul said to centurion Julius, "Except these abide in the ship, ye cannot be saved."

While the day was coming on, Paul besought them all to take meat, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you.

And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; and when he had broken it he began to eat. Then were they all of good cheer, and they also took some meat.

And we were in all in the ship two hundred three score and sixteen souls.

The ship was wrecked, but all came safe to land — Malta. Acts 27.

In Rome

Three days after coming to Rome, Paul called the chief of the Jews together, but he could do nothing with them. His last words were,

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and they will hear it.

Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the

Lord Jesus Christ, with all confidence, no man forbidding him.

"Paul the aged, and now a prisoner also of Jesus Christ" yet has "great joy and consolation" in the love of his friend Philemon, and playfully writes about the "unprofitable" but now "profitable" slave Onesimus, whom Philemon is to receive, not as a slave, but as a fellow-Christian brother beloved.

He wrote his Ephesians —

I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward: that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

I, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called. Eph. 3, 1-8; 4, 1; 6, 20.

In the same strain to the Colossians. With a sad smile he calls himself an ambassador in chains, and yet he writes, cheerfully,

I now rejoice in my sufferings for you and fill up that which is behind of the af-

flictions of Christ in my flesh for his body's sake, which is the church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to his working, which worketh in me mightily.

Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, as I ought to speak. Col. 1, 23-29; 4, 2-4.

In chains, and yet Paul writes a triumphant and lovely love letter to his beloved Philippians.

I have you in my heart: inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

Christ is preached; and I therein do rejoice, yea, and will rejoice. Christ shall be magnified in my body, whether it be by life, or by death. For me to live is Christ, and to die is gain.

But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better. 1, 7-23.

Gain in Loss

What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead.

Following after Perfection

Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended: but this one thing I do, forget-

ting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus 3, 7-21.

Independent of Fortune

I have learned, in whatsoever state I am, to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me.

Gifts are in Order

Notwithstanding, ye have well done, that ye did communicate with my affliction.

Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, sacrifice acceptable, well pleasing to God. 4, 11-18.

Glorying in the Gospel

He wrote to Timothy, my true child in faith, The Gospel of the glory of the blessed God was committed to my trust.

I thank Him that enabled me, even Christ Jesus our Lord, for that He counted me faithful, appointing me to His service: though I was before a blasphemer, and a persecutor, and injurious: howbeit I obtained mercy, because I did it ignorantly in

unbelief; and the grace of our Lord abound exceedingly with faith and love which is in Christ Jesus. Faithful is the saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief: howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all His longsuffering, for an ensample of them that should thereafter believe on Him unto eternal life.

Now unto the King eternal, immortal, invisible, the only God, be honor, and glory for ever and ever! 1 Ti. 1, 11-17; 2, 4-7.

Resolute in Suffering

To the gospel I was appointed a preacher, and an apostle, and a teacher. For which cause I suffer also these things; yet I am not ashamed; for I know Him whom I have believed, and I am persuaded that He is able to guard that which I have committed unto Him against that day.

Enduring in Order to Reign

Suffer hardship with me, as a good soldier of Christ Jesus. Remember Jesus Christ, risen from the dead, of the seed of David, according to my gospel: wherein I suffer hardships unto bonds, as a malefactor; but the word of God is not bound. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. Faithful is the saying: For if we died with Him, we shall also live with Him: if we

endure, we shall also reign with Him. 2 Ti. 1, 11-13; 2, 3. 8-12.

At my first defense no one took my part, but all forsook me; may it not be laid to their account. But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

The Lord will deliver me from every evil work, and will save me unto His heavenly kingdom: to whom be the glory for ever and ever.

Through Cross to Crown

I am already being offered, and the time of my departure is come. I have fought a good fight, I have finished the race course. I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all them that have loved His appearing. 4, 16-18. 6-8.

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Tradition says during Nero's persecution of the Christians Paul was led out on the Ostian way, beheaded at the Three Fountains, and buried where now stands the Church of St. Paul Without the Walls.

This is what the appearance of the risen Redeemer did for Paul.

What has the resurrection done for you?